

## 身體復活、並且永生

### 導論

- 世界上每一個宗教都會對死亡的問題作出回應。基督教信仰也是如此。當每主日我們宣認：「我信身體復活、並享永生」，我們就是向世界宣告、這是我們面對死亡時的盼望，也是這盼望告訴我們如何生活。
- 然而，不是只有基督徒才對死後生命有所盼望。不過，不同的盼望也自然帶來不同的生活態度。
- 可惜的是，很多信徒對聖經中所論到的身體復活和永生，有著極嚴重的誤解。是以他們所表現出來的信仰也就不倫不類：形式上雖然是一個基督徒的盼望，實質上卻是一個異教徒的生活態度。
- 當第一世紀的新約教會流入羅馬帝國的外邦人社會，她所面對的一個嚴重問題是：差不多所有受過希臘文化影響的人都有永生盼望。所以新約教會要很認真、很小心地解釋自己盼望的緣由，以致不會被希臘文化滲雜在信仰中、影響信仰的純正。
- 今天當我們讀信經時，我們要抱有相同的認真和執著。我們要問：為何歷代教會所宣認的盼望是「身體復活、並享永生」，而不是「靈魂不滅、脫離塵世」？

### 異教徒的永生盼望

- 蘇格拉底的信念和盼望：
  - 人由兩部分組成：靈魂和肉體
  - 靈魂是高尚而永恆、是人真正的本質
  - 肉身是敗壞而邪惡、是靈魂的枷鎖
  - 死不只不可怕、反而使人的靈魂從肉身的枷鎖中被釋放出來，讓它返回屬靈的世界
  - 是以物質世界中的生命是邪惡而敗壞的。唯有人死後靈魂的歸宿才是美善而值得嚮往。
- 柏拉圖主義成為希臘過羅馬文化的主流思想，也成為初期教會最大的威脅。
- 柏拉圖主義靈魂不滅的信仰是一個怎麼樣的盼望呢？
  - 解脫：從邪惡的肉身生命和物質世界中逃脫。
  - 對永生的盼望就等於對今世生命的絕望。

## Bodily Resurrection and Eternal Life

### Introduction

- Every religion provides an answer, in one form or another, to the problem of death. Christianity is not an exception. When we confess, “I believe in bodily resurrection and eternal life,” we are proclaiming the hope that we have when we face the finitude of human existence, and this same hope shapes our attitude towards life.
- Christians are not the only religious group that possesses a hope of life after death. However, a different hope brings out a different attitude towards life.
- Unfortunately, many believers have a very distorted view of the biblical hope of bodily resurrection and eternal life: the result is that their hope takes the form of a Christian one, but in essence their attitude towards life is no different from a pagan one.
- When the New Testament faith was spread to the Greco-Roman world, the church faced a very serious challenge: everyone in the Hellenistic civilization has a hope of eternal life. The New Testament church had to be very careful when she articulates her hope, so that the newly born faith is not confused with pagan worldview.
- Following their example, we have to ask ourselves: why did the historic church confess a hope in “bodily resurrection and eternal life” rather than “persistence of the soul and escape from this world.”

### Pagan Hope of Eternal Life

- Socrates' Faith
  - Man is composed of two parts: body and soul.
  - The soul is noble and eternal. It is the essence of humanity.
  - The body is evil and corrupted. It is a prison of the soul.
  - Death is not to be feared. Rather, it releases the soul from the body, thereby allowing it to return to the spiritual world.
  - Life in the material world is evil and corrupted. The spiritual existence enjoyed by the soul after death is to be desired.
- This so-called Platonism became the leading philosophy in the Greco-Roman civilization, and thus the most formidable challenge of the early church.
- What is the nature of the Platonic hope?
  - Escape from the evil and corruption of bodily existence and the material world.
  - Disillusion of this life.

## 新約教會的永生盼望

### 1. 身體的復活

- 新約教會承繼了舊約猶太人的觀念，以致從不會把生命二元化為邪惡的身體和高貴的靈魂。世界萬物和我們的身體都是上帝美善的創作。罪惡不是源自人的肉身，而是基於人對神的反叛。
- 是新約對救贖的盼望不是靈魂得救，而是整個創造的得贖，其中當然包括我們的身體（羅馬書 8:18-23）。
- 不但如此，主再來的信仰從不等於信徒脫離世界，反而是談到上帝重新臨在於人間（啟示錄 21:1-4）。
- 正因這樣，新約信徒談論到復活時，從沒有希臘哲學中那種對肉身和物質世界的放棄態度。反而，上帝親自到道成肉身，擁抱世界。就是基督自己的復活，也是身體的復活。以致信徒清楚明白，上帝並沒有放棄他們的肉體生命，也沒有放棄他自己親手所創造的世界。

### 2. 轉化的生命

- 哥林多前書 15:50-57 清楚指出，復活的生命不是今世生命的無止境延續。
- 反而，復活是上帝要轉化我們的生命，叫它更精彩、更榮耀。
- 永生的盼望是在今世生命無盡的悲苦中，切實地相信上帝有朝一日會把我的生命更新和成全，叫它完美無瑕。

## *The Hope of the Early Church*

### 1. *Bodily Resurrection*

- As a descendent of the Jewish worldview, Christianity does not share a dualistic view of an evil body and a noble soul. The material world, including our body, is the good creation of God. Evil originates not from our body, but from our spiritual rebellion against God the Creator.
- The NT hope is never one of salvation of the soul/spirit, but instead a salvation of the entire creation, including our body (Rom 8:18-23).
- The return of our Lord does not result in our leaving this world, but rather it is a return of God's presence in his creation (Rev 21:1-4).
- The bible does not speak of the giving up of material existence. Rather, it proclaims that God loves this world so dearly that He embraces it through incarnation. All these witness to God's commitment to this material creation, and he is not letting it go.

### 2. *Transformed Existence*

- 1 Cor 15:50-57 clearly points out that a resurrected life is not an indefinite extension of our present life.
- Rather, it speaks of resurrection as a transformation of our existence, turning it into a more glorious life.
- Our hope is that, despite the apparent finitude and frustration of our present life, God will one day reform it, fulfil it, and make it perfect.